

# "TROUSERS FOR WOMEN" BECOMES NEW BATTLE-CRY OF FREEDOM RIGHT TO WEAR THEM IS NEXT U. S. LAW SUFFRAGISTS CRAVE

SOME WOMEN WHO PUT DEMAND FOR PANTS INTO EFFECT

**Figuratively Speaking, Many a Wife Has "Worn the Pants" in Managing a Household, and Secretly She Has Yearned for Elasticity of Dress Her Lord Now Possesses.**

By CAROLYN VANCE.

**W**OMEN may wear trousers in Wisconsin, a tacituous State Senator remarked in discussing the bill put through the Wisconsin legislature by the National Woman's Party, the "bill of rights," which removes the legal discriminations against women.

"Perhaps it was because women were more or less confined to the cave by the children," elaborated the Senator, "that man was able to arrogate to himself the running of things, and when it came to making laws he probably legislated himself into trousers. For some centuries he wore them with an obvious strut, in a figurative sense, but last year women were given a voice, and that voice has just been heard in Wisconsin."

What has been done for the women of Wisconsin, the National Woman's Party plans to do for the nation by forcing an amendment to the Constitution through Congress which will give to women equal rights under the law with men, which includes the right to wear trousers.

Figuratively, in many households, wives, it has been said, "wore the pants." But literally as well as figuratively women have always had a longing to wear trousers. The present fad of knickerbockers for street wear is but the culmination of centuries of effort on the part of the feminine sex to escape the bondage of skirts.

Even our grandmothers took a daring step in the direction of male attire when they wore "pantalettes" with the hoop skirts of the period. Imagine the temerity of the woman who first came out in such a style. And the tingling shock our grandfathers received when this brazen coquette cold English for vamp) flipped the hoop skirts around, giving them a full view of the be-ruffled bifurcated affairs.

The "reform dress" of a generation ago worn by women who rebelled against skirts that swished on the pavements gathering up germs and dirt, also contained a suggestion of the male trouser. The skirts were shortened a trifle and in order that the reformers might not be accused of immodesty pantalooners were hung below the dead-line of the skirt to hide every vestige of ankle.

In nearly every community in the United States laws and police regulations are in effect prohibiting the wearing of male attire by women. But Washington apparently is an exception, in that no law or regulation can be found that deals specifically with the wearing of trousers by women.



Girl farmer who finds overalls a necessity.

Otto Hauschild, in the office of the Corporation Counsel of the Police Court, obligingly hunted through the records to find any such regulation. He remembered that years ago a permit from the chief of police was necessary to enable women to go to masquerade parties in men's clothes. And during the war a woman was arrested in Georgetown for wearing a soldier's uniform to a masquerade party. That was a violation of the soldiers and sailors act which prohibited the use of the uniform in any manner other than those prescribed by the War Department. The case of the two women who impersonated soldiers in order to accompany their husbands who were ordered from Camp Upton overseas will be remembered. They were discovered on board the troop ship.

"I think that the knickerbockers that women are wearing on the street," said Major Gessford, superintendent of the Washington police force "are a lot more respectable than some of the other clothes they are wearing. I would not order the arrest of any woman wearing a man's clothes unless she created a disturbance."

There you are girls! You do not need the help of the National Woman's Party to wear your brothers' trousers if you are so inclined.

"If a woman blocked traffic by appearing on the streets in men's clothes would you protect the woman or arrest her?" I asked him.

"The motives of the woman would be taken into consideration. If it appeared that she sought notoriety rather than comfort, I would arrest her, as a nuisance. Circumstances alter cases."

"During the war" the major continued "we saw women at the Union Station doing men's work dressed in overalls. There was no



Top—Miss Lillian Collie, steeplejack of Chicago.

Below—Claire Romaine, English actress, a decided advocate of trousers.

occasion then to arrest them for wearing men's clothes. Dr. Mary Walker who habitually wore a full masculine outfit was a friend of mine and used to come in here to see me during her frequent stays in Washington. She gave me her autographed picture."

Dr. Mary Walker was the only



Dr. Mary Walker, who obtained special dispensation from Congress permitting her to wear male attire, and above, a photo of Rosa Bonheur, great animal painter, who even preceded Dr. Walker as a wearer of pants.

woman authorized by law to wear men's clothing. Congress passed a special act making it legal for her

to do so in recognition of her services during the civil war. On the field of battle she found it convenient



Female horseshoer in pants and puttees.

course in her silk top hat and Prince Albert coat at any gathering. During one of the public receptions at the White House during the Administration of President Roosevelt she attracted so much attention and the crowd gathered round her, cluttered up the East Room to such an extent that the policeman in charge had to ask her very politely to leave.

Another woman who caused a commotion in Washington because she wore trousers was Mme. Boshkarova, the commander of the Russian Battalion of Death. She paid a visit to President Wilson during the war and stopped at the Lafayette Hotel. With her short black hair and full Russian military uniform, puttees and all, she was the center of attraction in the lobby of the hotel and on the streets.

Leola King, the traffic policeman was the next woman to attract attention in the Capital because of her adoption of male uniform. The congestion of traffic at what ever corner she appeared was so great that it defeated whatever efficiency she may have possessed in directing traffic. She was used during the period when there was a great shortage of policemen due to the draft.

The last woman to attract attention in the Capital because of the masculinity of her costume was a girl who visited the Capital in knickerbockers and inaugurated the knickerbocker fad here. Since then knickerbockers have appeared in great numbers in the store windows, a few on the streets and a great many on the golf courses.

The latest sensation in riding habits has appeared in New York. Straight trousers are used in this fashion instead of the regulation riding breeches. The fashion correspondent in the metropolis puts it like this:

"This exceedingly smart riding habit shows a radical departure

Turkish Women, Always Thought of as Most Backward of Sex, Long Ago Adopted Bifurcated Attire as Most Practical. Knickerbocker Fad Is Index of Real Desire for Trousers.

from the other habits designed for riding astride. The breeches have given place to trousers. These are cut from blue whipcord in military style. The frock coat is made of black melton and the vest is of white gaberdine. A silk hat is worn with this costume, which is one much affected by the horsewomen who belong to the exclusive circles of society."

THRILLS OF BREECHES.

Washington girls ought to be considerably interested in this item since there are more girls in proportion to the population here who ride than in any other city. One does not have to be so old to remember the controversy that hotly raged for a time over the question of whether a woman should ride saddle with a skirt cut accordingly or to ride astride with a divided skirt. After the divided skirt won it was not long before women had adopted the riding breeches worn by the men. Is there a doubt that the pleasures of riding would be considerably curtailed if women were prohibited the thrill of wearing riding breeches?

All is not peace on the Pacific either, if we can judge by a dispatch from the small town of Zilla in the State of Washington. And the quarrel is raging over the subject of pants-wearing women, too.

"While the wearing of women of masculine shirts and trousers may perhaps be subjected to some criticism from an artistic or aesthetic standpoint, it cannot be said that it is prohibited by law," Attorney General L. L. Thompson has advised W. H. Hillyer, town marshal of Zilla, Washington. Marshal Hillyer has consulted every authority in his pursuit of means to curb the wearing of men's attire by women in his town. Secretary of State J. Grant Hinkle, to whom the question was first put, passed the problem up to E. L. French, director of agriculture, on the ground that the women wearing men's clothing were engaged in agricultural work. French was unable to offer a solution and the matter was passed on to Thompson.

We have always thought of Turkish women and Chinese women as the most backward of their sex. But at least they will not have to fight for their rights in the matter of wearing trousers as they do that now and have for a long time. Even the Eskimo woman appreciates the comfort and convenience of trousers. She appears to be a very sensible woman in contrast to the woman in the States who goes out in a blizzard in thin silk hose and short skirts, which the wind can blow about at will.

## IS IT POSSIBLE FOR ONE MAN TO BE IN LOVE WITH TWO WOMEN?

In the September issue of *Hearst's International Magazine* was an article, "Why a Man Loves Two Women," by Mme. Zina Lombroso Ferrero, wife of the world-famous historian, Guglielmo Ferrer, scientist, Cesare Lombroso. Now English writers are interesting themselves in the theme and are asking, "How Many Women Can a Man Love at the Same Time?" Here is a characteristic article in the British symposium, attempting to answer the question:

By CHARLOTTE F. BURGHESE, Woman writer, asks "Can a man—not a philanderer—really and sincerely love two women at the same time?"

**L**ONDON, Nov. 23.—If there is one good thing to be said for these chaotic times, it is that the age of understanding seems to be dawning at last. The emancipation of women has already brought one definitely good result; now, as never before, man is honestly and simply trying to understand woman, who has always been his love, and will soon become, in every phase of activity, his companion and co-worker.

As a woman, however, I feel that

this new endeavor toward a better understanding does not go far enough, so long as it is confined to the subject of my own sex. We are quite willing to have the searchlight of criticism turned on us; it is wholesome medicine for our conceit in our newly gained independence. But we in our turn must be permitted to reciprocate.

Of all man's failings, his infidelity has caused woman's greatest unhappiness. More than any other cause, it has lain at the root of the majority of unhappy marriages. These marriages have not by any means all ended in the divorce court.

SILENT SUFFERING.

The woman who suffers most is generally the woman who suffers silently. Is this suffering inevitable? Is infidelity a necessary part of man's being? Can he, sincerely and wholeheartedly, love two women simultaneously, and love them both with as true a devotion as each one of them gives to him alone?

Woman's natural instinct, of course, rebels at the thought. It is a terribly hard task for her to face such a problem calmly. Her desire, for sole possession of her mate, coupled with training and tradition, answers the question with a volent "No!"

But that way misunderstanding lies.

Let us, instead, investigate the matter with the calmness and moderation that should be the first virtues of the new woman.

The philanderer, the unmoral and the immoral man, do not concern

us. This is a problem for every wife; and the majority of husbands are good men, endeavoring as sincerely as good women to carry out the spirit and the letter of their marriage vows. But every husband, save the superlative, has his moments of mental infidelity.

By HENRI DUVERNOIS, Famous French writer, said to have a "keener insight into the feminine soul than any man living." (Written for Universal Service.)

PARIS, Nov. 23. COQUETRY is a flattery by women to those whom they love; and nowhere is it better appreciated than at sea beaches, where feeble human means must devise ways to fight the magnificence of the ocean and the splendor of the sun.

The mistake most women make is to think that "anything is good enough" for the beaches. They put on their oldest clothes and leave their dressing-cases at home.

Others go to the opposite extreme. They essay to bathe corseted, with waterproof bathing suits and caps that look like bonnets; they keep their pearls, their ear-rings and their finger jewelry.

They look like bathers fully clothed and one represses a desire to cry a word of warning: "Look out, you'll wet yourself!"

## FRENCH MERMAID TOO STYLISH, SAYS CRITIC

"They Essay to Bathe Corseted, Wear Waterproof Suits, Caps Like Bonnets, Pearls, Ear-rings and Finger Jewelry," Asserts Henri Duvernois, French Writer Reputed to Be an Authority as to Women's Whims.

1. To keep their hair dry.
2. To keep their bonnet correctly adjusted.
3. To keep their corset concealed.
4. To keep their jewels unspoiled.
5. To make their exit from the water as majestic as their entrance.
6. To keep the sea from washing (a) the cherry color from their lips, (b) the peach blossom from their cheeks, (c) the black from their eyebrows, (d) the sparkle from their eyes.
7. To keep their silk stockings from being ruined.
8. To keep their beauty spots from being washed off.

No author ever spoke with great

truth than he who asserted "To keep beautiful one must suffer." The smiling faces of bathing women conceal more real and poignant anxieties than the worried frowns of bankers on the last day of the month.

In an extensive and prolonged investigation I have counted diverse ways of entering the sea. The first is theatrical. The second is full of the most charming reserve. Others depend more or less on the location of the sea.

There are the beaches where bathing coaches carry the fair plungers into the midst of the waves, so that they may not be seen. Such beaches have languished since the war

in her work as a surgeon to go about in the male military uniform. Congress thought it appropriate in recognition of her bravery under fire to allow her to wear men's clothes if it pleased her to do so. Because of this she became a national figure, being conspicuous of

lure, but those who conquer it are in the minority. And if love comes of it, what then?

There is a deal of falsity in the theory "Off with the old love, on with the new." In most cases it is rather, "Retain the old love, but on

the feminine form fashionable. There are the society beaches, like Deauville, where it is necessary to quit your hotel, cross Sea View avenue and trot across the wide stretch of sands. Here the peignoir, the bathing robe, plays an important role. It deserves a chapter all to itself. It can recall to you the victory of Samothrace, with its brilliancy of color, its inconsequent pleats and its buttonless buttonholes. It can also give you the idea of extreme, miserable poverty, and it can, if it be snowy white, busy your mind with the inevitable contrast that this color always evokes when worn by the modern girl.

Taking off the peignoir is an art all in itself, which only the chic few have really mastered. They do it with the infinite grace of the manikin in a fashionable dress-maker's, who throws off her cape to show the charming robe beneath. It is a gesture indescribable. The peignoir disappears like a summer cloud before the sun. And the alpha and omega of the whole operation stands revealed in all the fresh and fleshly adorableness of adolescence.

with the new!" The old love is generally a blend of sentiment, habit, respect and admiration. The new love means desire, adventure, romance, not at all incompatible with equal respect and admiration. The intrinsic difference between them is that the old love was once the new. In the course of years something has happened, not to kill the old love, but to send it to sleep, to nullify its power. Every good husband has experienced, after years of marriage, an utter boredom with the woman whom he still loves.

GREAT LOVERS.

What type of man is this who, though loving, needs still to be in love? History seems to prove that the greater a man the less he can remain satisfied with whatever one woman can offer him. There are, of course, notable exceptions, like Schumann and Browning.

Our own time affords astonishing views of this aspect of man's nature. The husband who allows a second woman to enter his life is not by any means the villain he might, at a glance, appear. In many recent cases of bigamy both "wives" have given ardent testimony in favor of the culprit "husband." Both have ardently asserted that he was al-

ways a perfect mate to each of them, that he was so tender, so devoted, so respectful, that no suspicion of his possible infidelity ever dawned upon them.

LACKING QUALITIES.

What is the cause of such a grotesquely pathetic situation? Is there, maybe, some inherent lack in the average woman that drives her mate, and drives him harder the greater he be, to seek further fulfillment elsewhere? The question. I repeat again, is not related to the amatory adventures of the philanderer. The husband who is unfaithful in this higher sense may be physically entirely faithful.

In the majority of cases he seeks, in the beginning, companionship, which gradually dissolves into a great love. This suggests that he must have sought these same qualities in his wife, and that they either did not exist or that her failure to sustain them starved his soul of its natural nourishment.

Analysis seems to show that the ultimate conquest of man's infidelity lies with woman. Man strives towards the eternal, the complete, the ideally feminine. Perhaps from the transitional period that is today this type will eventually emerge.